1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

clothing is younger in the case of girls than boys. The boy assumes a piece of rag attached to a string in the same manner as men, while girls wear a piece of stuff fastened round their hips like a sarong. A child's first cloth is put on by its mother without any ceremony. The only toys seen were bows and arrows, and these are possessed by every male child. We never saw a little girl play with a bow and arrow, but mothers make them for the baby boys while these are still crawling about. Such toys of course are small and roughly made, but bigger boys of five years old and upwards make quite neat little bows, and shoot with them tolerably well; they do not feather their arrows. Other children were seen playing with clay and sticks; and girls frequently play with broken pots with which they pretend to cook.

As women take the children with them when they go out to dig for yams, little girls soon learn to do this, and boys would begin to be taken out hunting when about ten years old. It was difficult to find out whether the fathers' or mothers' brothers took the greater part in training the boys and it seemed that a lad eager to go out hunting would be taken by any grown man, who in the very small community is usually a relative. Lads would be encouraged by their elders to shoot at a mark with their bows and arrows, and later they would stalk small birds and shoot fish[1].

When a child tells a lie he may be told "Go away, I do not believe what you say," but it appeared that even young children were usually truthful. One thing is taught the lads systematically, that is the method of collecting honey from the combs of the rock bee. Whenever the caves are conveniently situated a ladder of creepers is suspended from a tree in the jungle above and hangs over the end of the face of rock which forms the cave. On this the youths play at "honey getting." At Pihilegodagalge the lads were quite willing to demonstrate to us how it was done, and the elder men showed clearly that this

[1] Nevill, in the *Taprobanian* (Vol. 1, 1886, p. 189), says "……a pellet bow is used occasionally by small boys, and birds are often shot with it, though the aim seems very uncertain." Pellet bows were seen at Henebedda, they are used regularly by the Sinhalese in the neighbourhood, and we do not doubt that the practice was introduced by them.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

was a game which they encouraged. A lad of about thirteen collected some green leaves and tied them together with creeper, then taking an arrow, a toy *masliya*, and a broken gourd tied with creeper, which hung over his arm, for a *maludema*, he set fire to the leaves and climbed the ladder[1]. While lowering the smoker and letting the smoke blow into the crevice in the rock where the comb was supposed to be, he pretended to cut round its sides with an arrow and thrust at it with his *masliya* (figure 3), from which he transferred the honey into the gourd. As he descended from the ladder he beat his chest and sides as though driving off the bees, and directly he reached the ground rushed into the jungle to escape from them, all the smaller children imitating him with great glee. Obviously this was a well-known and favourite game, for even the elders took part in it, throwing their cloths over their heads and running into the jungle.

At Henebedda (which we visited before Pihilegodagalge) there were no children present when we spoke about honey getting, but four young men were eager to show us how it was done and acted the scene with great spirit. They took from our camp a piece of white and a piece of brown paper, and fastened them with some wax to the roof of their cave, then as there was no tree above the cave around which to fasten a creeper, one man crouched on the top of the rock and held the ends of the ladder in his hands, another stood above and lowered a smoker of green leaves while a third climbed the ladder and collected the honey from the white paper and the grubs from the brown. Afterwards the collector divided the spoil equally and amid much laughter they all sat down and pretended to eat, one actually going through the pantomime of washing his hands after the meal. They eat the grubs as well as the honey.

As regards clothing, pedlars have brought them cloth for so long that no Vedda living knows what was done when they could not buy it, but it is generally stated that they made bark

[1] The *maludema* is the vessel made of deerskin in which honey should be collected and the *masliya* the wooden four-pronged implement with which the comb is broken up and transferred to the *maludema*. For figures of *maludema* and *masliya*, see Plate LXV and figure 3 (p. 93) respectively.

2:Bailey G-5 (ca. 1854) 1863
AX5 Vedda AX5

They are very rude in their cookery, often burning the flesh in the fire, which they produce by rubbing together two pieces of the wood of the vellan tree (*Pterospermum suberifolium*, Sam.). A hole is scooped in one piece with an arrow-blade, and the other, which is pointed, is inserted into it, and twirled rapidly round between the hands till it ignites.

They are fond of betel, when they can get it; but in lieu of the compound which goes by this name, they have the following substitutes. Instead of the betel leaf, they eat the astringent bark of the demette tree (*Gmelina Asiatica*, *L.*), or the leaves of an aromatic plant called the madurutala (*Ocimum sanctum*—or *O. canum*, *L.*) For areka nut, they chew the bark of the moratree (*Nephelium longanum*, Camb.), the oupaloo or wellan connitta tree; and calcined snail shells, or the bark of the areloo tree (*Terminalia chebula*, Retz.), supplies the place of lime or chunam, which forms so important an ingredient in a prepared quid of betel. They do not smoke, and are very temperate, drinking water only.

I need not say that they are very simple and primitive in their habits. The "wilder sort" have had too little communication with the Singhalese to have acquired the vices of civilization. The few necessaries of life which the forest does not supply, such as steel and iron for their arrow-heads and axes, and the very scanty clothing which they wear, they obtain by barter, their wax and honey, elk flesh, and ivory, being eagerly sought after by the neighbouring Singhalese, or "the ubiquitous Moors."

They are very harmless, too; though, according to Knox, were much dreaded once. Even yet there are traditions that they kidnapped children, ran off with young girls, way-laid travellers, and attacked the tavalams or bullock-caravans. But now, at any rate, they are as peaceful as it is possible to be. They are proverbially truthful and honest. They are fond of their children, who early become useful to them; the boys soon are familiar with the use of the bow, while the girls, armed with a pointed stick, add to the family larder at a very tender age, by killing the iguano, and digging for wild yams.

Their constancy to their wives is a very remarkable trait in their character in a country where conjugal fidelity is certainly not classed as the highest of domestic virtues. Infidelity, whether in the husband or the wife, appears to be unknown, and I was

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kadura (*strychnos, nux vomica*), the diwi kaduru (*taberna montana dichotoma*, Roxb.), the kolong (*nauclea cordifolia*, Roxb.), the milla (*vitex altissima*, Linn.), the mora (*nephelium longanum*, Camb.), the kaluwera (ebony, *ebenum*, Retz), which they say would stupify them; but though the three first mentioned trees would be injurious, it is probably that the rest would be harmless.